

fingers sweep all the strings of human motive, and who controls the chief of the brutal forces—Money. If a non-Jew had limned a Sidonia, so truthfully showing the racial history and characteristics of the Jews, he would have been subjected to that pressure which the Jews apply to every truth-teller about themselves. But D'Israeli could do it and one sometimes wonders if D'Israeli was not, after all, writing more than a romance, writing indeed a warning for all who can read.

The quotation just given is not the description of Sidonia only; it is also a description—save for the high culture of it—of certain American Jews who, while they walk in the upper circles, have commerce with the "adventurers" and with "the secret agents and political spies," and with the "secret Jews," and with those "subterranean agencies of which the world in general knows so little."

Sidonia, "The Perfect Jew," Begins His Talk

THIS is the strength of Jewry, this commerce between the high and the low, for the Jew knows nothing disreputable within the circle of Jewishness. No Jew becomes an outcast, whatever he may do; a place and a work await him, whatever his character.

There are highly placed persons in New York who would rather not have it known what they contributed to the "adventurer" who left New York to overturn Russia; there are other Jews who would rather not have it printed how much they know of "secret agents and political spies." D'Israeli did more than draw Sidonia; he portrayed The International Jew as he is found also in America.

Thus far Sidonia is described from the outside. But now he begins to speak for himself, and it is in behalf and praise of the Jews. He is discussing the discrimination practiced against his people in England. It is the old story. Everywhere, even in the United States, the same story. Crying for pity while usurping power! "We poor Jews" wails a New York multi-millionaire at whose finger legislatures quail and even Presidents of the United States grow respectful.

The following quotation was written in 1844: Britons must be impressed with its uncanny parallel to their affairs today: it is Sidonia speaking—

"... yet, since your society has become agitated in England, and powerful combinations menace your institutions, you find the once loyal Hebrew invariably arrayed in the same ranks as the leveller and latitudinarian, and prepared to support the policy which may even endanger his life and property, rather than tamely continue under a system which seeks to degrade him."

Consider that. "Latitudinarianism" is the doctrine of the Protocols in a word. It is a break-up by means of a welter of so-called "liberal" ideas which construct nothing themselves, but have power to destroy the established order.

Note also D'Israeli's answer to the question sometimes asked, "If the Jews suffer under Bolshevism, why do they support it?" or the Jewish spokesmen's form of it—"If we are so powerful, why do we suffer in the disorder of the world?" The disorder is always a step to a new degree of Jewish power: Jews suffer willingly for that. But even so, they do not suffer as the non-Jews do. The Soviets permit relief to enter Russia for the Jews. In Poland, the "starving war-sufferers" are able to glut all available ships in taking high-priced passage to America. They are not suffering as other people are, but, as D'Israeli sees, they are willing to suffer because they see in every

breakdown of Gentile society a new opportunity for the Jewish power to dig nearer the central seat of power.

Just how the Jew works to break down the established order of things, by means of ideas, as the Protocols claim, is shown in this same conversation of Sidonia:

"The Tories lose an important election at a critical moment; 'tis the Jews come forward to vote against them. The Church is alarmed at the scheme of a latitudinarian university, and learns with relief that funds are not forthcoming for its establishment; a Jew immediately advances and endows it."

If these words had been written by a non-Jew, the cry of anti-Semitism would ring through the land. They are true, neither more nor less true, because written by a Jew. And Sidonia adds:

"And every generation they must become more powerful and more dangerous to the society that is hostile to them." (These quotations from page 249)

Well, several generations have passed since these words were written. The Jew still regards every form of non-Jewish society as hostile to him. He organizes strongly against society. And, if D'Israeli is to be taken as a prophet, his words remain—"they must become more powerful and more dangerous." They have become more powerful. Whoso would measure the danger, look around.

Let the charming Sidonia proceed with his revelations:

"I told you just now that I was going up to town tomorrow, because I always made it a rule to interpose when affairs of state were on the carpet. Otherwise I never interfere. I hear of peace and war in newspapers, but I am never alarmed, except when I am informed that the Sovereigns want treasure; then I know that monarchs are serious."

It will be remembered that Sidonia held no governmental position. The time had not come for that. Power was exercised behind the scenes long before the craving for the spotlight was gratified. But whether there be Jews in office or not, the power they exercise behind the scenes is always greater than the power they show in the open. It can be seen, therefore, that the more numerous they are in office, the greater their secret power. Sidonia continues:

The Jew Behind the Throne

"A FEW years back we were applied to by Russia. Now there has been no friendship between the Court of St. Petersburg and my family. It has Dutch connections which have generally supplied it; and our representations in favor of the Polish Hebrew, a numerous race, but the most suffering and degraded of all the tribes, have not been very agreeable to the Czar. However, circumstances drew to an approximation between the Romanoffs and the Sidonias. I resolved to go myself to St. Petersburg. I had, on my arrival, an interview with the Russian Minister of Finance, Count Cancrin; I beheld the son of a Lithuanian Jew.

"The loan was connected with the affairs of Spain; I resolved on repairing to Spain from Russia. I traveled without intermission. I had an audience immediately on my arrival with the Spanish Minister, Señor Mendizabel; I beheld one like myself, the son of a Nuevo Christiano, a Jew of Aragon.

"In consequence of what transpired at Madrid, I went straight to Paris to consult the President of the French Council; I beheld the son of a French Jew, a hero, an imperial marshal . . ."

If Sidonia were traveling today he would find whole

groups of Jews, where, in his day, he found one, and he would find them in exalted places. Suppose D'Israeli were alive today and should revise "Coningsby," including the United States in the tour of this money-master of the world! What a host of Jewish names he could gather from official circles in Washington and New York—such a host, indeed, as makes the occasional Gentile look like a foreigner who had been graciously permitted to come in by the Jews!

"The consequence of our consultations was, that some northern power should be applied to in a friendly and mediative capacity. We fixed on Prussia; and the President of the Council made an application to the Prussian Minister, who attended a few days after our conference. Count Arnim entered the cabinet, and I beheld a Prussian Jew."

Sidonia's comment upon all this is offered as an address to every reader of this article:

"So, you see, my dear Coningsby, that the world is governed by very different personages from what is imagined by those who are not behind the scenes." (pp. 251-252)

It is indeed! Why not let the world see behind the scenes for a little?

The Jew Behind the Revolution

AND now for the most illuminating lines D'Israeli ever wrote—lines which half compel the thought that maybe, after all, he was writing to warn the world of Jewish ambition for power:

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews. That mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews. That mighty revolution which is at this moment preparing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews." (p. 250)

American Jews say that the Protocols are inventions. Is Benjamin D'Israeli an invention? Was this Jewish Prime Minister of Great Britain misrepresenting his people? Are not his portrayals taken as true history? And what does he say?

He shows that in Russia, the very country where the Jews complained they were least free, the Jews were in control.

He shows that the Jews know the technique of revolution, foretelling in his book the revolution that later broke out in Germany. How did he foreknow it? Because that revolution was developing under the auspices of Jews, and, though it was then true that "so little is yet known in England," D'Israeli the Jew knew it, and knew it to be Jewish in origin and development and purpose.

One point is sure: D'Israeli told the truth. He presented his people before the world with correctness. He limns Jewish power, Jewish purpose and Jewish method with a certainty of touch that betokens more than knowledge—he shows racial sympathy and understanding. He sets forth the facts which this series is setting forth. Why did he do it? Was it boastfulness, that dangerous spirit in which the Jew gives up most of his secrets? Or was it conscience, impelling him to tell the world of Judah's designs?

No matter; he told the truth. He is one man who told the truth without being accused of "misrepresenting" the Jews.

The revolution in Russia is Jewish, and the counter-revolution is Russian. That is proved by two things: first, the boast of the Jewish press that it was because of General Wrangel's "anti-Semitism" that the Allies withdrew support from him at the critical moment; second, the call sent out by Russians, and also printed in the Jewish press—"Russians, come and save

Russia from the Jews! I go to the aid of my brother Wrangel, whose army is a Russian and not a Jewish one." The amazing effrontery of responsible Jews in the United States, in denying that Bolshevism is Jewish, very vividly indicates the length they think they can go in bludgeoning American intelligence.

An American book about the Jews, published in 1888, contains this preface: "We expect the Jews will try to boycott 'The American Jew' . . . They will appoint committees to visit book dealers urging them not to handle the book; they will buy up and destroy all copies found exposed for sale; they will bribe, threaten, plead, and try in every way to interfere with its sale; they will circulate reports that the book has been 'called in.'" A recent report on a book that was wanted reads this way: "Whenever a copy turns up, it is immediately bought by a Jew." The scarcity of the United States Senate document containing the Morgenthau Report is accounted for in the same way.

Poland, which is so insistently reported to be "persecuting" the Jews, has appointed a Jewish envoy to Vienna.

Jewish World Notes

Here is the recipe for revolutions: "Want and opinion are the two agents which make all men act. Cause the want, govern opinions, and you will overturn all the existing systems, however well constituted they may appear."

"Exclude the barterers and the lazy, for these are the classes that mostly make for radicalism," says Commissioner Wallis, of the Immigration Bureau. He says that 15,000,000 people are waiting to come to America. Last week over 30,000 arrived in New York. Most of them were Jews, as these are about the only people who can travel these days.

It is known that South America is now one of the objectives of International Jewry, two indications having pointed it out: First, the movement of gold in that direction; second, the movement of immigrants. It is now reported by Jewish sources that the government of Brazil has "invited" 2,500 Jewish families to that country.

The Jews of Shanghai, China, recently dedicated a white marble synagogue.

Leo Keena, former American Consul General in Switzerland, but now American representative at Warsaw, was referred to in this department of December 4, as a Jew. The statement was erroneous. Mr. Keena is a good Irishman. A Jewish correspondent writes: "The Jewish blood of Leo Keena must have come from my nosebleed when I wrestled with him in our hayloft on Madison avenue (Detroit) some thirty years ago." It is a testimony to the extent of Mr. Keena's reputation, a testimony also to the care with which THE DEARBORN INDEPENDENT is read, that corrections have come from several parts of the country. The error was due in large part to the matter and tone of a Warsaw dispatch which appeared in the Jewish press.

Rabbi Philip A. Langh says: "It is not for the first time in history, that the Jew dwells in a land like Soviet Russia," and then he describes conditions in the sixth century in Persia. There was a Jewish revolution under the Prince of the Exile. Nationalization of women (Gentiles, of course) was one of the accompaniments of the disorders.

The representative of the United States in the Aland Island dispute is Abram I. Elkus. And again no one appears to know why.

Upon Mr. Elkus' arrival in Sweden, he was met by the American Minister, who also is a Jew—Ira Nelson Morris.

A book containing 236 pages of the first twenty articles on *The International Jew* will be sent to any address, upon receipt of 25 cents in stamps to cover printing and mailing cost.